

Vol. X.

SEPTEMBER, 1914.

No. 9

(行發日一回一月每) 可認物便郵種三第日八月七年八十三治明
(行發日一月九年三正大)

THE KOREA MISSION FIELD

RETROSPECT NUMBER.



NORTH WARD CHURCH, SONGDO.

SEE PAGE 273.

SEOUL

KOREA

THE KOREA MISSION FIELD

A MONTHLY MAGAZINE.

PUBLISHED AT SEOUL in the interest of all the Evangelical Missions in Korea.

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BUSINESS MANAGER.—Mr. GERALD BONWICK, the Tract House, Seoul.

ANNUAL SUBSCRIPTION, including postage to any part of the world, one *yen*, or 50 cents gold, or 2/1 English Currency. Business matters and Subscriptions should be addressed to Mr. BONWICK as above. Remittances from countries other than Korea and Japan should always be sent by FOREIGN Money Order or ordinary Bank cheque. Please do not send stamps or Inland Money Orders.

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SINGLE COPIES, 10 *sen*; three of same issue for 25 *sen*.

PRINTED by FUKUIN PRINTING CO., Kobe, Japan.

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THE KOREA MISSION FIELD

VOL. X.

SEPTEMBER, 1914.

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EDITORIAL PAGES.

**The Missionary
a Man of two
Countries.** The foreign missionary is not alone a twice born man and a man of two languages, but is also a man of two countries,—not that he loves his native land less but rather more, for patriotism of the right sort makes it easy to love a second country; and to love two countries sets a man well on the road to loving all countries as Wesley did, who truthfully affirmed, and the words are upon his monument in Westminster Abbey, "The World is my Parish."

One of the most gracious and beneficent of the foreign missionary's ministries is to stand up before the world and to plead the cause of his second country when there is nobody else to perform the service because no one beside who understands the situation or can look at more than one side of the shield. On the slab that covers the ashes of Livingstone in the floor of the nave of the great Minster are the words of his noble plea for Africa, of which he had become a citizen, to the effect,—“God bless every one, Englishman, American or Turk, who helps to heal this open sore of the World!”

A treaty was executed between The United States and Japan which is said to contain a mutual “Most favored nation” clause,—(we have not seen the treaty.) Because the State of California forbids Orientals to acquire land within her borders, diplomatic agitation has arisen, the conditions of the treaty seeming to have been violated.

However, when we remember that the States which form the Union called The United States, have reserved to themselves all rights and privileges not expressly relinquished to the General Government of The United States, the question assumes a different complexion.

Oriental immigration is a question vital to the interests of The United States. Orientals are so numerous that enough of them, without being missed at home, could so flood the thinly populated western states as to demoralize labor and, if granted the ballot, imperil the liberties and the civilization of that country. It is well that this question should be candidly faced and the problem solved with injustice to none.

Professor Gulick, of Japan, has contributed to solve the problem. Not only has he written a statesman-like book, “The American-Japanese Problem,” but under the auspices of “The Federal Council of the Churches of Christ in America,” he has been addressing all sorts of gatherings on the racial relations of Japan and America.

Professor Gulick proposes a new immigration law which will allow only a maximum annual immigration from any land, of a fixed percentage

of those from that land already in The United States and naturalized. The vital principle of such a law is the fact that the number of new comers that can be assimilated from any land, depends on the number of those from that land that have already been assimilated. The Professor suggests that the rate be five percent of those already naturalized with their American born children. This would admit 405,000 Germans, though only 27,788 came in 1912. As against 82,979 Britishers, it would admit 363,500. On the other hand Russian immigrants would be reduced from 162,395 (in 1912) to a possible of 94,000. Such law would reduce Italians from 157,134 (1912) to a possible maximum of 54,850. This five percent rate would admit only 220 Japanese and 738 Chinese immigrants.

**Methodism
Uniting.**

The Rev. Marvin T. Haw, of Saint Paul's Methodist Episcopal Church, St. Louis, Mo., who was one of the secretaries at the general Conference of the Methodist Episcopal Church, South, in Oklahoma City, in a letter has called special attention to the plan for the reorganization of Methodism by the merging of The Methodist Episcopal Church, the Protestant Methodist Church and the Methodist Episcopal Church, South, into one church to be known as The Methodist Episcopal Church in America, or the Methodist Church in America.

The governing power of the Church to be vested in one General Conference which shall have full legislative power over all matters distinctively connectional; and three or four Quadrennial Conferences which shall have full legislative power over matters distinctively local. This is the plan proposed by the Federal Council of Methodism.

The General Council received the plan with great enthusiasm; adopted it by a rising and unanimous vote; provided for a commission empowered to represent this church in perfecting the plan, and expressed its preference for the second name proposed—"The Methodist Church in America."

We cannot but rejoice that the Methodists are moving for Church Union in their several branches,—this is said to be, probably, more difficult than for different denominations to merge, and most difficult of all is said to be the accommodation of differences in an individual denomination;—the Lord seems to be trying to convince His people that it is easiest of all to do right in a large way.

**The Deputation
Delayed.**

A recent "cable" announced that the "Deputation" expected from New York to compose the differences of missionary brethren in Korea regarding College location, has been delayed. Inasmuch as no "Deputation" can really assist us unless equipped with a fullness of the Holy Spirit; and because such equipment is available for us missionaries if sought in humble believing prayer unitedly, without a "Deputation," are we not justified in believing that the "delay" is a Providential indication that our Master would have us, as did the Jerusalem disciples, "Tarry until endued with power from on high"?

A MISSIONARY RETROSPECT.

(FROM THE ANNUAL REPORT OF 1913-1914.)

J. S. GALE.

Let me preface this by saying that one may feel that the Roman Catholic hierarchy has failed to represent the best type of Church on earth, and has left many sad marks on history, and yet acknowledge that there have been and are many noble and faithful Roman Catholic Christians, whose names we well cherish and to whom we would accord unanimously a high place on the roll of honour.

This is the 30th year of our Mission* and the 130th since the name of Christ came into Korea by means of a Roman Catholic convert. Let me ask you to give a rapid glance over this past, in the hope that it may offer some useful and profitable lesson.

But first, let me say that I am more and more convinced that Korea is a land that has had a special longing to know God and to find His satisfaction for the soul. John Calvin quotes Cicero as saying, "There is no nation so barbarous, no race so savage, as not to be firmly persuaded of the being of a God." This is doubtless true and yet some nations show a much more marked appreciation of Him than others, as for example Korea.

Here is an echo that comes down to us from 2,300 B.C. "Whan-in is God, Whan-oong is the Spirit, and Whan-gum or Tan-goon is the God-man. These three constitute the Triune Spirit." Whence came this voice? A few days ago I visited the altar to Heaven on the top of Ma-ri San, which you can see very distinctly from Chemulpo. The giants who carried those huge stones up there, and placed them as a temple of worship, speak for the reality of this mysterious Tan-goon and say how much the ancient Korean longed to see and know God. So it has continued to be recorded in their writings, and on the stones that we see standing by the roadside.

Here is a sentiment not out of accord with Presbyterian teaching that I find carved on a huge tablet in front of Keui-ja's Temple, Pyeng-yang, that has stood there and proclaimed its message to the city for 300 years and more; it is this: "God's not permitting Keui-ja to be killed in the convulsions that closed the Fun Kingdom of China, was because He reserved him to preach religion to us, and to bring our people under the laws of civilization. Even though Keui-ja had desired death at that time he could not have found it; and though King Moon had determined not to send him to Korea he could not have helped it, seeing that God had him in store for this service." So it has ever been. Now, however, I wish to view the year that has just gone in the light of the 30 years we have passed, and the 130 years since the Christian faith first entered.

The Roman Catholic Church has much that is different from our own, and yet much in common. Under this mighty organization headed by the pope, with cardinals, bishops and priests to do his bidding, some of the best saints have lived and died; and yet you may be interested to

* Northern Presbyterian.

know that their work began in Korea and went on for 25 years with scores of martyrs without any direct help given them by pope, cardinal, bishop or foreign priest.

Christianity first entered Korea by means of a man named Yi Pyuk-i, or Obstinate as we might translate his name; who, we are told, grew to be a giant and could lift with one hand a hundred pounds. From boyhood he had had a longing for the company of the wise; had sought their haunts and meeting places. In 1777 hearing of a conference of certain notables who had met to discuss such questions as Heaven, Earth and Man, Pyuk-i decided to join them. He set out on his journey tramping over long miles of hills and through the snow, till at last he arrived at their place of meeting. Among other literature they had books dealing with Christianity brought by the embassy in Peking, and these they set themselves to study. These books taught concerning God, His providence, the immortality of the soul, how to combat the evils that beset the heart and to encourage virtue. The inquirers had no one to explain what these teachings meant, but yet they felt drawn toward them. Immediately they set themselves to carry out the doctrines in their lives. They prayed daily, morning and evening. Learning that one day in seven was given up to worship they set apart to this end the 7th, 14th, 21st, and 28th of each month. They ceased from ordinary labours on these days and gave themselves up to meditation and prayer. Without any priest to teach them, as I have said, without any church organization, cardinals, or bishops they undertook to find what Christianity meant. They obtained more books which made them only the more eager and anxious to learn further.

In the year 1783 Pyuk-i found that the father of his friend Yi Seung-hoon was going to Peking as the third envoy, and so he visited him with a heart burning with zeal. A conversation something like the following took place "Your going to Peking is an opportunity God is giving you to know the truth. It will show you how to serve loyally the great Emperor of Emperors who made the world. Without this knowledge we are as nothing; without it we can never rule our own hearts; without it we can never know what life means. The creation of the heavens and the earth, the law of the poles, the courses of the stars, the distinction between good and evil, the origin and final destiny of the world, the union of soul and body, the reason of sorrow and suffering, the incarnation of the Son of God for the remission of sins, the reward of the good in heaven and the punishment of the wicked in hell are all to be known only through Christianity.

Seung-hoon, the envoy's son, was greatly moved by these things and asked to see the books that Obstinate had brought with him. On reading them, he too was captivated and delighted.

"When you get to Peking" said Obstinate, "go at once to the temple of the Lord of Heaven, get into touch with the Christian teachers who are there, ask about everything, dip deeply into religion with them to help you, and bring back the necessary books. In your hands is this matter of life and death and all that eternity has in store."

Seung-hoon-i promised to do everything in his power to carry out this commission.

He left for Peking in the closing months of 1783 more than 130 years ago. He was received by Bishop Alexander Tong, a Portuguese of the order of St. Francis, one of the wisest, we are told, and best bishops of China. After studying for a time he asked for baptism and the rite was conferred upon him. As they hoped that he would be the first stone of the Korean church they called him Peter.

He was questioned as to what he would do in case his king disapproved of his step, but he said he was willing to suffer any punishment rather than give up his faith. He was asked also about the matter of more than one wife, and he confessed that he had only one, and had had only one. He was twenty-seven years old at the time of his baptism, to which step his father gave his consent.

Peter Yi, son of this envoy, was the first baptized convert to enter Korea. He reached home in the spring of 1784 bringing books, pictures, etc. with him. One hundred years later entered Dr. Allen, our representative, with the physician's hand to heal. A part of his treasure Peter at once divided with Pyuk-i who was eagerly awaiting his return. These gifts included an explanation of the sacraments, catechisms, a commentary on the Gospels, lives of the saints, books of prayers. By means of these he entered fully into what the religion meant. We are told that he found a new life possess his soul, his faith in Jesus Christ increased daily.

Remember please that there was no hierarchy here, no chance for political power or official pull, only danger in the lonely step that these seekers after God had taken.

Peter baptized Obstinate and called him John the Baptist, because he had been the forerunner. Now their preaching began in earnest. Little by little a great company of people came forth and took their stand as believers. Among them were many of the upper classes. Suspicion and persecution, however, soon broke out, and they were ordered on their lives to give up this religion. Alas, Pyuk-i's heart failed him, he denied the faith, and after a year of tears and wretchedness died of typhus fever. A note is added saying "May God, Who alone knows the secrets of the heart, have mercy."

Two of his converts, Paul Yoon and James Kwun, were the first called on to pass through the fiery inquisition. Little by little the whole force of the state was turned against them. There were no missionaries to look to, no sympathetic public, no prayers from afar, just Paul Yoon, James Kwun and God. They stood firm till the last and on Dec. 8th, 1791 were led out to the place of execution. They were asked if they would obey the king and offer sacrifices to their ancestors, and give up this heresy. They replied in the negative, and were then called upon to read out loud their own sentence of death. Paul Yoon read his first, and then placing his head on the block had it struck off while he repeated the names of Jesus and Mary.

I wonder when it comes to the manifestation of God's kingdom, and

the crowning of the victors, if we shall not see two specially honoured ones whose names were Paul Yoon and James Kwun?

Time passed on and great numbers of martyrs died and yet the faith was not stamped out. There were no priests, no bishops, no elaborate service; still it went on. To me it seems one of the greatest wonders in the history of the church.

In 1801 King Soon-jo wrote to the Emperor as follows: "I write to your high Majesty about trouble that we have suffered in Korea at the hands of a sect of brigands, concerning whom justice has been done in putting them to death."

"For about a dozen years, or so there has appeared a brood of monsters, barbarians, infamous ones, who set themselves up as a religious sect, which they claim has come from Europe. They blaspheme against God, treat the Sages with contempt, set at defiance their king, stifle every sentiment of filial piety, do away with sacrifices to their ancestors and burn their tablets. They preach a paradise and a hell, fascinate and drag in their train ignorant and maddened people, who by means of a water rite pretend to cover over the sins of the past. They circulate books of corruption, and by charms and spells like those of the Buddha gather together the women from all parts of the country and live like brute beasts. This teaching spreads with the rapidity of fire, and their followers multiply in a way that is appalling."

The Emperor in reply, however, takes up the cudgel in behalf of Europe, says that she has been represented in Peking for a hundred years and more with great profit to the Imperial House and to China, and that she has never at any time been lawless or acted in opposition to the state, that His Majesty's estimate of Christianity, too, is wrong, and that he had been misinformed by evil minded persons.

In the year 1814 these Christians stood as we to-day, with 30 years of history behind them. Had they held out? Let me give you one more example of what happened just one hundred years ago on their 30 anniversary.

In the year 1813 we find in the town of Kong-ju, now occupied by the Methodist Mission, three Christian martyrs. The first is Paul Whang. His father a sworn enemy of the faith, had gone so far as to burn his son with live coals of fire between the fingers, and on the more sensitive parts of the body, without being able to bring about his renunciation. Paul was arrested in the district of Po-ryung on the 16th of the 4th moon 1813, and was taken for trial to Hai-mi. Many other Christians were arrested at the same time and imprisoned with him. Questioned by the magistrate as to who had taught him this religion, and who were his accomplices he replied, "He who taught me is dead, and those whom you call my accomplices are with me in prison."

Not satisfied with this the magistrate urged him to report the names of other Christians whom he knew and subjected him three times to the agony of the torture chair, and to having his body speared with pointed rods. But even under this fearful ordeal he held firm and freely confessed his faith. He was remanded to prison and after months of suffering

was sent to the governor's yamen in Kong-ju where he met other Christians among whom were Peter Wun and Matthew Chang.

Peter was of the village of Tuk-muri in the district of Kyul-sung. He was a labourer in a non-Christian pottery kiln, where he and his older brother were converted. In order to have greater freedom for the exercise of his faith, he left this place for the district of Hong-ju where, a little later, they were siezed by the prefect and put to torture. Having been released, they made their escape to Eun-sil in Yun-san, where they took refuge at a Christian's pottery. But persecution having again broken out and the Christians of the manufactory having been informed against, the two brothers escaped to Chin-chun. There they were again arrested and taken to the district of Yun-san, and after a first inquiry were sent to the criminal judge at Kong-ju. The elder brother there apostatized and was let go, but Peter confessed before the governor, suffered the cruel tortures of three interrogations without failing and died gloriously in prison on the night following his last hard trial, fifteen days after his arrival in Kong-joo, and at the beginning of the 10th moon.

Matthew was also of the village of Tuk-muri. His parents were very poor and when he lost them, being yet an unbeliever, he worked as a common house-servant, but finally growing weary of this he joined a company of travelling comedians. Becoming a Christian, he quitted at once the life of license and pleasure, gave up his evil habits, particularly that of drunkenness, and went to work in a Christian pottery in the district of Keum-san, where he confessed his religion for a time with much zeal. Here later he backslid into a life of carelessness and took a concubine, without wholly ceasing, however, from the practise of his religious forms.

When his first wife died he took his concubine by marriage, and then turned again to the exercise of daily prayer, doing sincere and rigorous penance for his past sins. He was arrested about the 8th moon at Eun-sil in the district of Yun-san, and brought to Kong-joo. He bore with great courage the severe tortures to which he was subjected, and although once in an agony of hunger and thirst he showed some evidences of failure, he retracted his action almost immediately at the exhortation of his prison companions and became firmer than ever.

Having joined Paul Whang in prison, he endured the same sufferings and the two were condemned to death at one and the same time. When they came forth to suffer, crowds followed them with insult and rude laughter, but Matthew without changing colour or losing his calm, answered in a clear voice, "You ought not to laugh for you soon will weep, for it is your lot and not ours that is truly pitiful." The two were beheaded together on the 19th of the 10th moon in 1813.

The Korean Christians had sent a petition to the pope through Peking in 1811, but it failed to reach him as the pope was then a prisoner at Fontainebleau under the iron hand of Napoleon.

Such things were going on in Korea 100 years ago. How much they have had to do with the clearing of the way for us I know not, and how many blessings have fallen upon us through the prayers of these

faithful martyrs we cannot tell. Let us think gratefully and kindly of them in their unspeakable loneliness as compared with us.

I preach Sunday after Sunday to seven and eight hundred people, no one forbidding. How easy, how cheap seems this way of life, as compared with the days of Korea's first martyrs.

The other day I translated an inscription on a stone that has been standing back of the city of Pyengyang for 38 years, showing how close the fierce spirit of suspicion and persecution has come down to our own day. This stone, which is a curiosity now, reads: "The Christian's unreasonable ideas of love are like Meuk-jok's who said we ought to love the unlovable, in fact everybody, and their vague and unearthly notions are like those of the Buddha. They propagate their teaching from house to house, and preach it everywhere so that it grows from day to day and from month to month. The resultant disasters were worse than the Noahic Deluge itself or an invasion of wild beasts. Little by little we were moving forward into the world of the barbarian, till a valiant man by the name of Colonel Cheung Chi-yong brought light to bear upon the situation. With a knowledge handed down from his distinguished ancestors, and a judgment as fair and unbiassed as the king of Hell's, he took knowledge of the situation and on the first morning of the first moon of 1866 he aroused the military and the people to act with him. As a result scores of these fanatics were brought into the yamen. There he had the mob club the leaders to death and throw their bodies into the Lai-tong River. He burned their books and ground their crucifixes to powder. Then and there he taught the remaining misguided ones the true meaning of loyalty to the king and faithfulness to parents, so that they were moved to tears, repented, and became a new people.

For a hundred generations to come whoever reads this inscription will know how to walk, and the common people will understand its terror and its fear."

How powerless is this stone tablet to-day and what a meaningless thing it seems.

As I compare the peaceful year that has passed with the stormy and stressful years gone by I pray for more appreciation of the past, more kindness of heart for other sheep not of our folds, and more zeal and earnestness for the future.

There is a danger that too great peace bespeaks indifference, while trial like fire brings out the gold, and yet surely there is a way by which we may walk with God in the sunlight and by the beautiful refreshing streams without being contaminated.

One of the delights of the year has been our children's Sunday School. The fears that once beset the parents lest their children be contaminated by the Christian religion have passed away, and so a great number of our pupils are from non-Christian homes. Some come to sit and listen, some come to learn, some to go to sleep. Some are washed clean, some again have various coatings on their little bodies that Ivory soap would work wonders for if it had a chance; but the child's world is cleaner than it used to be and children are improved mightily by the

influence of the Sunday School. There is something very attractive about the Korean child, perhaps it is so of all children, but we think it especially so of Korea. They are older than their years, and wiser than their little statures would seem to indicate.

Bishop Mutel of the Roman Catholic Church once said to me "I often think gratefully of Korean children. Through the years that I was in disguise and went from home to home at the risk of my life, they never informed against me or let my whereabouts be known."

The Korean child has learned through years of fear and danger to close the doors of its little knowledge recorder against all comers and live and act and talk as though it never heard of what so many other folks seek to know. "A little child shall lead them" should be written across every Sunday School door, and good hope accompany its every remembrance.

In the year gone by I record once more work on the Bible in Mixed Script. During these twelve months the New Testament has been read and revised, and now we are working at the Old, doing the final reading. If the call for it at the Pyengyang Theological School is any true indication, the Mixed Script version ought to be a great help to students, and others who read little or much of Chinese.

We call attention again to the difference between our thirty years and that of the first Christians one hundred years ago, when they were largely dependent on the symbols that had served through the Middle Ages when there was no Bible. For us the crucifix, white robes, candles, incense, and other things have been gratefully replaced by an open Bible and simple hymns to sing. Again we wonder if the ease and convenience of the modern age makes most for that strong and fruitful life of which we see so many examples in the Middle Ages.

To cast back the glance again one hundred years on literary and evangelistic work in the Far East I find that 1814 marks the first New Testament in Chinese just printed by Morrison; Milne starting off with 17,000 volumes to the Chinese in the Indian archipelago; Morrison's first convert baptized, Mr. Tsai A-ko; and the first Chinese Dictionary begun printing. A wonderful year in the East was 1814.

The weekly paper with its necessary oversight has gone on as usual. We have yet however, to see the Koreans become a class of eager readers. This they are not. George Kennen's recent statement in a lecture given in Washington, D.C. that the Koreans are largely afflicted with hook-worm seems borne out by Dr. Ralph G. Mills' findings. I imagine if I had the hook-worm, judging from the sound of its name, I would not care to read books either. One can understand that physical disadvantages may have no little to do with the Korean's overweening passivity.

"The Christian News" sent out during the year a notice of prizes to be given, 1st, 2nd and 3rd, for original hymns that would come up to a certain standard of excellence and conform to Korean literary ideals. Of some 200 received none were other than poor copies of the feeble productions in the hymn book. No prize could be given. We believe that the day will come when the music of divine life will find expression in the

poems of this land. The Koreans were writers and poets of no mean order in days gone by. Even through the rough garb of translation one can see something of their merit.

Here is one by Yi Soo-kwang, a contemporary of Shakespeare :

ON AVARICE.

Busy all my life with head and hand,
And now at last a mountain high I have of treasure,
But when I come to die the problem's how to carry it,
My greedy name is all that's left behind me.

THE THOUGHTLESS WORLD

by

Yi Un-jin (300 years ago).

The daylight fails, and falls toward the west,
At such a time my soul would melt in tears ;
The world howe'er sees nought for thought or wonder,
But merely calls to hurry up its supper.

TO THE BUDDHIST RELIGIONIST

by

Hong Yang-ho (1724-1802) Prime Minister.

Athwart the bridge the shadow of a priest,
I ask him whither, off among the hills ?
Soft, the slow stepping staff makes no reply,
But lifting, points me to the clouds.

We come with empty hand, we go with empty hand,
The world's affairs are like a passing cloud ;
When man is gone the grave is sodded o'er,
The lonely hills await him neath the shadowy moon.

Here is one by Kim Ch'ang-hyup, President of the College of Confucius, born in 1651.

So many tempters lay siege to the soul,
Who will not lose his way ?
For though the axe cuts deep the fated tree,
The roots shoot forth anew.
By early morning light awake, my friend,
And try thy soul and see.

Here is a poem translated into plain prose, written by Yi Kyoo-bo, who was born in the year 1168. It is in the minor strain of so much of their poetry, but it shows what was in their hearts that had to find expression in verse.

THE BODY.

Thou Creator of all visible things art hidden away in the shadows invisible. Who can say what Thou art like ? Thou it is who hast given

me my body, but who is it that puts sickness upon me? The sage is a master to rule and make use of things, and was never intended to be a slave; but for me I am the servant of the conditions that are about me. I cannot even move or stand as I would wish. I have been created by You and now have come to this place of weariness and helplessness. My body; as composed of the Four Elements was not always here, where has it come from? Like a floating cloud it appears for a moment and then vanishes away. Whither it tends I know not. As I look into the mists and darkness of it, all I can say is it is vanity. Why did You bring me forth into being to make me old and to compel me to die? Here I am ushered in among eternal laws and left to make the best of it. Nothing remains for me but to accept of these and be jostled by them as they please. Alas Thou, Creator, what concern can my little affairs have for Thee?"

Such examples as these, and they are legion, show how Koreans love literature and how poetry and song have had to do with their lives. As they are a literary people I am anxious to see them burst forth into song over the blessings that God has brought them through the glad tidings of the Gospel.

John Ruskin says "The two men who were the effectual builders of the beautiful churches of Florence were the two great religious powers and reformers of the thirteenth century;—St. Francis, who taught Christian men how they should behave; and St. Dominic, who taught Christian men what they should think. In brief one the apostle of Works, the other of Faith. Each sent his little company of disciples who stayed quietly in such lodgings as were given them, preaching and teaching through most of the century till Florence, as it were, heated through, burst out into Christian poetry and architecture—burst into bloom of Arnolfo, Giotto, Dante, Orcagna and like persons whom the world still longs to see and understand."

I think we are justified in looking for some marked expression of the Far East's glad appreciation of Christianity.

Bible Institute work has gone on as usual but we are still uncertain as to the final location of our school. I trust that before another year passes we may be settled and carrying on our regular course. I had a part in the teaching till I went to Pyengyang to take my place in the Theological School. For the six weeks that I was there I enjoyed my term much though I realize as time goes on that our Theological School problems are on the increase. The lack of students who have graduated from our academies and college, the number of illiterate applicants, the ease and readiness by which a presbytery will pass anyone, all demand of us great care and a thoroughly well thought-out system.

The plan adopted by the Church of England, where the missionary has with him eleven or twelve students day by day studying and searching the Scriptures gives good promise. Our classes are rather too large to get at helpfully; and yet as I saw nearly 900 women meet for Bible study, I had no heart to suggest that nine tenths of them be sent home.

Literary work has gone on. The Chinese-English Dictionary has been printed and is now on the Market.

Another year of this rapidly moving world seems to say that all is passing away that was once the best inheritance of the ancients. It impresses upon us more and more the need of a message for the heart that will satisfy the East, that has cut away from its former moorings and is drifting. Have we it to give? It also impresses upon us the need of holding to whatever of good there is in the old forms that helped to make men true gentlemen.

I picked up recently a Korean letter not written to me but from one Korean to another. It was on a little scrap of paper but this is what it read "April 21st, 1914 from friend So and so to So and so."

Mencius says "Let us replace the selfish desires of the heart with the law of God." Those who quote him however shorten this sentence down to the simple word "replace." I too will use the law of brevity in expressing my many good wishes to you in the way of greeting. Kindly accept of it. "Peace be to thee!"

This contains a flavour and form of the old fashioned gentleman. How our church leaders and especially our educators will have to labour and pray to take the modern day boy and make him one degree better in heart and manner than this old fashioned gentleman.

The sum total of the year marks a quiet advance, no great ingathering or any special happening to give it an outstanding character. This feature may be noticed; In old days the curtain line of our church was pushed well over to the women's side to let the crowds of men have room now it is the other way, and we have 500 women where we have 300 men. The woman's innings in life has come and she is to be seen and heard more and more and so I suppose will continue to be.

Of the nation itself we would note the fact that new roads dot the land, with the motor cycle and automobile racing by like wild buffalos. One ride I will record as the event of the twelve months. It was car No. 1 and one of the occupant's first ride. We had a chauffeur of shortest stature to be found on this side of the 180 meridian. Still the car answered the wave of his tiny wand to perfection. We made the Han River at the foreign cemetery side, and as it was March the ice was going down like castle walls. It was suggested that we go a mile up and see the skating, and say a sort of good-bye to winter sports. In a twinkling we were there. Yonder were the two steel bridges spanning the Han. There were hundreds of children, Korean, Japanese and Foreign on the broad expanse of the river; and here we were standing on the bank. An inspiration suddenly took the man at the wheel, and down the precipitous cliff he went toward the ice. Children of all sizes and colours gathered about him, hanging on to the hooks and corners of the motor-car as flies take to a cube of sugar. Fearful for the children we set up a hue and cry to come back, but the understanding of the Far East at times lies wholly hidden in the recesses of the soul so that you cannot get at it. He heeded not but made straight for mid stream and the wide unimpeded surface. How sweetly the machine moved. No light fantastic toe could ever surpass it, when suddenly with a chug that sent the shivers down our backs one hind wheel went through into the

water. The children cut loose and drew back as though they had come on a charge of dynamite. Then another rear wheel went down. The short chaffeur, fairly green with amazement, got off just in time, to see the two front wheels go down cruiser. Then, Titanic like, the whole machine began to sink, head first, wheels, box, cover, inch by inch, till all was gone and the blue waters of the Han rippled unconcernedly by.

We came home by various methods of transportation thinking that it was indeed a case of Western knowledge, put at the service of the East, but misapplied. The unlimited capacity of the Orient can swallow down all we can give it and never make a ripple. All that is misapplied goes down like this No. 1 automobile in the Han River whether it be with church or school or Y.M.C.A. or medical effort. Only as we adapt, and correct, and direct, studying carefully the East's beaten pathways, can we expect to carry our people to a place of success and safety.

A CONSTRUCTIVE RETROSPECT;— SIX AND A HALF YEARS OF BUILDING WORK IN KOREA.

ANNA R. THOMPSON.

As we are about to start home on furlough it seems natural to take a little survey of the work which we have done along various lines during our stay in Korea. All four of the stations of our mission have one or more buildings of which Mr. Thompson was the architect, and here and there, widely scattered over the country, are men who have become skilled workmen and strong Christians thru their connection with the building work. Of both phases of our work I wish to speak more in detail.

At the time of my arrival in Korea, Mr. Thompson had been here for just one year, but I found him occupied in finishing up some residences which had been begun by another man who had to take up other work, and also beginning work on the dormitory for the Anglo-Korean School of which he was the architect. The winter which followed found us busily engaged in studying the language, and drawing the plans for Holston Institute, our Songdo Girls' School building. We took our examination together the first day of April, and spent the summer in superintending the construction of the two buildings for the boys' and girls' schools. I say superintended them, because I have always taken my evening walks to the buildings on which my husband was working, and have climbed about with him to note the interesting points in progress of construction, until the Chinamen and Koreans who were at work must certainly have considered me at least one of the bosses of the job, if not the chief. That same year we built the Chong Chin church in Seoul, but as I did not see it being built, it does not seem quite so much ours as most of the other buildings for which we made the plans.

The following spring we went to Wonsan, to "build up" that

station. There were three of us now, and our small son soon showed an active interest in the work. We expected to be at Wonsan only one season, having prepared the plans for the buildings the winter preceding; but the Chinese contractor proved unreliable, and eventually Mr. Thompson had to take the work out of his hands and finish it up as best he could. Our stay lengthened itself into more than two years, with a short interval spent at Songdo, Seoul and Pyengyang during the coldest part of winter. While there, we built three residences, a hospital, a day school, and the Lucy Cunningham Girls' School, besides repairing two residences; and at the same time Ivy Hospital ward and a residence were being built in Songdo according to plans which Mr. Thompson had drawn, and a residence in Choon Chun was being finished under his direction. Those plans for the ward at Ivy Hospital were drawn while we were waiting two days for a boat at Fusan, in a little Japanese hotel where we sat on the floor and worked at a low table.

Such times as we did have there at Wonsan after the contractor lost control of things! He had made his estimates too low, and at last ran out of funds, with not one of the buildings anywhere near completion. The workmen refused to work until they received all that was due them, and for a while we had a young riot every day. Finally a satisfactory basis for settlement was arrived at, and the work went ahead, but it was like working on a dormant volcano,—at any moment things might burst out again. One time when my husband came home after nine o'clock at night and had not yet had his supper, suddenly there was a yelling in the yard and the former contractor was running toward the house crying that they were going to kill him because he had overlooked some of the men in making settlement. We heard blows and tearing garments, and Mr. Thompson took the lamp and went out into the midst of it. Fortunately for the old contractor, he had had his pig-tail cut only a few days before, else he wouldn't have come off so easy. As it was Mr. Thompson soon persuaded them that it would be foolish to kill him, since they would then be even more unlikely to get the money and would have to pay the funeral expenses into the bargain. Once or twice the Chinamen attacked the architect himself; and once the native church got into a row because their workmen were not being given constant employment and in the meeting which was held for purposes of conciliation one of the church officers caught Mr. Thompson and pulled him over the seats. But the trouble was always short-lived. My husband would always be able to jolly them back into good humor. A few days after the trouble at the church, this same church officer just mentioned, asked his pardon, and others followed. Even so, however, I am glad those experiences are safely behind us.

Mr. Thompson has always had a great inclination to train the Koreans in building work, even tho it involved much extra work for him to teach the natives how to do things rather than to get the work done by the Chinamen who already knew how, by having had two generations of contact with missions before the gospel came to Korea. We had come to Korea to teach industrial work, and were not willing to be side-

tracked ; so, taking advantage of the disadvantage which had shunted us off into the building work, we began teaching the natives carpentering and allied trades. Then, while at Wonsan, we built two buildings entirely with Koreans. One, a day school building, was built by contract, by a man who had already had some experience and was a good job, and quite as cheap as Chinamen could have done it: the other was a residence, put up, stone-work and all, by men who had never done such work before. We had a number of our best workmen from Songdo come over and lead in the work, and it was jealousy of these more skilled workmen which caused a large part of the trouble in the local church above referred to. The work on the building was well done, and we were highly pleased with the progress of the workmen. Most of them are still connected with the building work in one way or another, and of some of them I shall write more in detail later on.

We returned to Songdo in the spring of 1912, and that summer Mr. Thompson superintended the work on the Industrial Building for the Anglo Korean School putting in of the heating plant at Holston Institute, alteration of one residence, and digging of two deep wells for the compound. In the fall we began on the plans for this season's work, as soon as Mr. Thompson returned from Choon Chun, where he had gone to superintend the remodelling of the dispensary.

The season just closed has been the fullest of accomplishment of any so far. Having spent the whole winter in the preparation of plans for the various buildings which were authorized, we were ready to launch at once into activity as soon as the Board accepted the plans and gave the word to go ahead. We had picked out only the best workmen among both Chinamen and Koreans, men who really took pride in doing good work ; and we had some good office helpers, one of whom had been with us from the time I first came to Korea. Two day schools, a small dormitory for the Anglo Korean School four residences and a church for Songdo ; and a residence and a church in Seoul, are the product of this season's work. North Ward Church in Songdo was dedicated Dec. 21, with 1361 present in the congregation, and was crowded all thru Christmas week in the various entertainments held—(about two thousand present Christmas night) Su Pyo church in Seoul was dedicated Jan. 25. A union service in Songdo at present just fills the church snugly. The women sit in the balcony and the men below, and all seem to like the arrangement. We are pleased also with the way our plan for a standard \$2,500 missionary residence has worked out. We built three residences from the same plan in Songdo this year, and they are more or less well approved by everybody in the mission, especially by the ones who are living in them. One house is still unoccupied, the other two are being used by Dr. Reid and Mr. Deal. In both cases the occupants are enthusiastic about the comfort, convenience and warmth of the compactly built houses.

We kept exact figures on all of our buildings this year, and were our own contractors on nearly all the jobs in Songdo. Naturally, this involved a fearful amount of book-keeping, and we had to do this ourselves ; that is, we did it voluntarily ourselves because we wished to

know just what each item cost. How many barrels of cement, how many feet of lumber, how many pounds of nails, went into each building; the cost of each kind of material, and the cost of the various kinds of labor, all appear in the records we have kept. We feel that this information alone is worth all the hard work we have put in on our books. Then too, some of the buildings over-ran the appropriation, some of them considerably; and with the data obtained for the first buildings completed, we were able to keep the later ones within bounds.

Another accomplishment this season was the perfecting of our "Korea Mission Tile," and getting it on an independent and self-supporting basis. During our stay at Wonsan the idea of roofing the buildings with real Korean tile made after an improved design began to appeal strongly to us, and in spite of many discouragements the project was finally carried thru. The tile is so designed that each of the lower ones is fastened with a lug to strips of board underneath, so they cannot slip or blow off. We had a time making the Koreans believe that they could make them, but after they got the idea it went well enough. All but one of the buildings we put up at Wonsan were roofed with these tiles, and in spite of the fact that it was impossible to give them a glaze because of the variety of clay used, they have proved fairly satisfactory. Further experimenting at Songdo, proved that with a certain clay obtainable here an excellent glaze could be produced, and as a result the Industrial Building and small dormitory for the Anglo Korean School, the church, and three residences in Songdo, and the Su Pyo church and the new Ladies' Home in Seoul are all covered with Korea Mission Tile. The natives were so well pleased with the outlook that one of Songdo's wealthy men undertook to finance the industry if our head office helper would manage it. So the business is firmly established, and the tiles can be shipped from the plant near Songdo to any point on the railroad. We feel that this is one kind of industrial teaching which we have done in Korea which has been eminently worth while.

Now, having told about that part of our work which is plainly visible to the ordinary observer, I wish to tell something of the lives we have touched in the course of this work. It has been a great joy to us to watch the development of character in the various men with whom we were dealing, and the friendship of some of them has meant much to us in the many problems which we have had to solve. Anybody who has ever tried it knows how hard it is to carry out Christian principles in business relations with people in the darkness of heathenism or just learning the first truths of Christianity. Yet by prayerful persistence in effort, we have taught a few persons, both Chinese and Koreans, the true significance of a contract, and have gotten a good deal of satisfaction out of the results. A number of the workmen have become Christians while with us, and have continued faithful members of the church.

Of the Chinese workmen a number have continued with us thru all of our building work. At the time of the trouble in Wonsan we got rid of all that were not really skillful workmen, and the rest staid on with us and finished up the work. More than a dozen of the same men were

with us this season. There were two rival contractors, each with his own crew, who did the stone work on two of the residences, and never in our experience was work done more expeditiously or cheaply. One of the two then took the contract for the stone-work of the church, and at the last when funds ran short his crew did a lot of plastering gratis as a gift toward the completion of the building. The two contractors still felt a little jealous of each other even to the end, but both brot their men out to a little social which we gave them in our home when the work was done, and both attended the dedication of the church. Each came to tell us good-bye, tho at different times, and both of them have "a mind to believe." The old Chinese contractor who went bankrupt in Wonsan was an interesting character. He used to say that he was losing money on the buildings, but if he only had enough jobs he would come out all right. He had become a faithful Christian, and learned the Korean alphabet so that he could read the Bible and song book because he was too old to learn the Chinese characters.

Among our Korean friends some who stand out are Kim Ung Bai, Kim Yung Sik, Yi Ung Yedi, Yi Won Gu and Song Kyung Su. Kim Ung Bai was our first "outside man." I well remember the time, after I had been on the field about three months, my husband decided it was now time for me to give the man his orders, and I obediently set out to direct Kimsabang about the day's purchases; however, I got discouraged before half way thru and fled up-stairs in tears, only to be routed out soon by my persistent husband and made to finish the job. In passing I may remark that owing to such firmness in the beginning I have passed three years of language work, and wade right into any kind of "yaggie" now without much hesitation. Kim soon left us to go into the building work, and made good. While we were in Wonsan he had the job part of the time of making concrete drain tile, and later he was handy man in the putting in of the heating plant at the Girls' School and the Hospital. Then, after the installation of the beating plant at Holston Institute he was made fireman there, which job he still holds acceptably.

Kim Yung Sik was our teacher that first year, and has been our office helper ever since with the exception of one year when he was not in our employ. On our return from Wonsan, he having left us about a year before, we found him drawing plans, making estimates, and taking contracts on his own responsibility for the Koreans who had developed a taste for foreign buildings. In one instance he had a disagreement with the man for whom he was building over the question of Sunday work, and his employer finished up the job without him; but it was not long before the building was about to fall down, and then Kim was begged to come back and remedy the trouble even if he didn't work on the Lord's day. This summer he became manager of the tile plant in the country, one of the Koreans for whom he was building a foreign residence having such confidence in him that he proposed to finance the plant if Kim would run it. This fall he was in charge of the construction work on Su Pyo church in Seoul, and the Korean contractor was so pleased with his ability that he has taken him into partnership. This means large opportunities

for Kim Yung Sik, as both these men are very wealthy, and can finance any business which his ability can originate and manage.

The most beautiful Korean character I have known is Yi Ung Yedi, whom we had as helper while in Wonsan. "Stedfast" is the word which best describes his quiet, faithful life amid all the trials which we went thru in the work there. The men who came over from Songdo to take part in the work were not all strong Christians, in fact some of them had never made any profession and were a pretty bad sort, but Ung Yedi kept peace and order in the dormitory where he staid among them just by his own spotless life as an example. Some of the men testified that he would get up long before day-light to go out on the hills to pray. We left Wonsan with the understanding that Ung Yedi was to visit his home and come to us at Songdo to take up the same kind of office work. He came, walking that long distance (one hundred and eighty miles) in the heat of June, only to tell us that his home community needed him so much that he had decided to stay at home and try to work up the silk industry and build up the local church. He had come all that way to tell us that there was a shortage of a few dollars in his accounts, and offered to make it good. Fortunately there were entries on our books which showed how the money had been spent, so we sent him back to his people with a happy heart. We have since heard that he is accomplishing what he had hoped,—has organized a silk raising company, and is a strong leader in the church.

Yi Wom Gu is the man who built the day school in Wonsan by contract, and did so well at it that we sent for him to come to Songdo this summer. He first took the contract for carpenter work on one of the residences, and later contracted for the carpenter work on the church, then contracted for a whole house, stone-work and all. These contracts he faithfully carried thru, taking such pride in good work that it was only necessary to point out how a thing ought to be done to have it done that way without any rowing even if it cost more. He is the kind of a man you can respect thru and thru and be proud of his friendship. So we were made very happy at Christmas time when he and the other men who had contracted with him for the work came with a token of their friendship and good will,—a fork and spoon made of Korean silver, the same kind for each of us only that mine is a trifle the smaller.

Song Gyung Su has been our right hand man in the home ever since we first went to Wonsan. He has been cook, outside man, nurse or anything else that was required without ever complaining that the work was too much or that he didn't like it. I often think of Joseph, who had "all his master's goods under his hand." I have never locked up any of the stores, and have never missed a thing since this man was in charge. I have often heard missionaries say that one must not trust the servants and helpers, "You must act as tho you did, but watch them all the time." I don't believe that is either good psychology or good Christian practice, and am happy to say that my experience in following out the more trustful policy has never met with disappointment. When we leave Korea Songsabang will start a bakery on the strength of his

experience as cook, and I hope he will meet with the success that he deserves.

It does not seem right to close this article without speaking of one example of Christian earnestness which impressed us much at the time and of which we have often thot since. One of the men who was working at the tile plant was making a profession of believing, but had so often fallen into temptation that he finally made up his mind to take some step which would testify that he had once for all broken with the old life. Accordingly he cut off the little finger of his left hand as a sign, and so far as I know has lived a consistent life ever since.

These examples of Christian earnestness, faithfulness and zeal, have made us thankful for the years spent in Korea. We look with satisfaction on the buildings which are the product of six years' work, in which our mission is now carrying on its varied activities, and are glad that it has been our privilege to build them; but it is with deeper joy and richer satisfaction that we contemplate the Korean lives which have been helped in connection with this work, and realize the blessings which we ourselves have received thru fellowship with our Korean borthers.

Then, too, our faith reaches forward into the coming years, and rejoices over all the lives which will be influenced for Christ in churches, hospitals, schools and homes, for buildings both in the process of construction and in their ministry afterwards, have an important place in the missionary enterprise.

PERSONAL RETROSPECT 1913-1914.

W. L. SWALLEN.

In looking back over the past year's work it is with joy and gratitude that I narrate the following facts and endeavor to give an outline of the work that I have been permitted to do. My own health and that of my family has been generally good except that Mrs. Swallen has suffered considerable from cold during the winter.

COUNTRY WORK.

The past has been a good year. I never before saw such grand, solid, aggressive work done by the Korean Christians. The whole church is moving steadily, strongly, actively forward. They are given to prayer, preaching and Bible study with a zeal that is most commendable, and their contributions financially indicate real devotion coupled with intelligence. Many new converts are entering the church, while those who have grown cold and fallen into sin are repentant and returning with new life. I have tried to lead the flock into the richer things of God, and have emphasized Bible Study, and the importance of the Spirit filled life,—a life different from that of the world. The good results are evident. The Christians are happy, responsive and are assuming the responsibilities laid upon them cheerfully and intelligently.

There are 50 churches in the Circuit, two small groups having

been united with nearby larger ones. The churches are from 2 to 4 miles apart so that there is not a hamlet that is not within walking distance of some place of worship. There are 8 native pastors, (and after the Presbytery meets in June two more will be added to this number,) 11 helpers, 1 evangelist on the field, 1 Korean Missionary pastor who is working in China, and 7 women assistants who give their whole time to the work. All these are entirely supported by the Church in the Western Circuit. The churches are growing large. There are several large church buildings being erected this summer. At six important points the churches have recently raised endowments for their primary and grammar schools, amounts ranging from 1,000 to 1,400 *yen* each. At four other points they have determined to do the same. Apart from these, some two dozen other primary schools are being provided with endowments ranging from 100 to 300 *yen* each. I have thus far stood strongly for the policy of the churches supporting their own lower schools and have used no foreign money for that purpose. I am convinced that it has had a most favorable stimulating effect upon the whole church in my territory. It is evident that the support of the church and schools has a tendency to develop character and an appreciation of the blessings that come through Grace.

The record of Bible study is gratifying. A Bible Class for men was held for one week in every church with a total enrollment of 3,000. A Class for the women in each church also enrolled 2,300. Thus 5,300 different individuals had at least one week of Bible study during the year besides the regular Sunday morning study. Then, if those who attended the Circuit Classes and the large central classes held here in the city of Pyeng Yang were counted, there would be about a 1,000 more. Here is the secret of the whole matter. The church is strong because rooted and grounded in the Word of God.

THEOLOGICAL WORK.

The Theological Seminary enrolled this year the largest number of students in its history, the entire number being 229, of whom 35 were post graduates, and 194 in the regular course. My work in the Seminary has been very delightful, giving instruction in Church History, Christian Ethics and Revelation. The students are quick and appreciative. A marked improvement in the development of the men is apparent as they come up through the five years of the course. I greatly appreciate the privilege of having some part in the training of these men for the work of the ministry.

LITERARY WORK.

As usual my literary efforts are interspersed between the Country work and the Seminary. During the past year I was able to give about two months to this work. In July and August I prepared 50 studies in the book of Exodus. This was prepared for the S.S. Committee of Korea. It is published and is now being used in the Sunday morning

Bible Classes. The volume is provided with a map and illustrations, and is a practical Commentary on the entire Book of Exodus.

PERSONAL RETROSPECT 1913-1914.

H. M. BRUEN.

The last of my 37 churches had been visited. As I swung into my saddle and struck out for home it was with a sigh of relief and a thankful heart. Every night spent in the country for the last two months had been spent at a different country church, and each night had seen lanterns flickering through the streets toward the church and in their wake a mixed crowd of men and boys gathered up in the house to house village round-up.

The churches were full to overflowing each night. Sometimes the meeting was held in the court-yard with mats spread on the ground. The audiences were always respectful and listened attentively.

As I rode thro' the fields of standing wheat and barley now ready for the sickle I blest God and took 'courage, and prayed that as the long empty granaries of last famine year would soon be replenished with this golden harvest, so too the church might be even now preparing to gather its golden store for the great Lord of the Harvest.

We are rejoiced to see not a few signs that the church is again putting its hand to the sickle.

The most strategic point in my territory is Kim Chun. It has been for some years one of the largest market towns in the country. The local merchants claim that it is larger than the Taiku market. Last Fall it supplanted the old magistracy which was three miles off from the railroad. This Spring it has become the magistracy of three counties, and boasts a bank, a hospital, a local court, a R.C. and Protestant churches and a Buddhist temple. Our church there is a white-plastered frame building with a galvanized iron roof capable of seating three or four hundred people. The average attendance is about 120. It supports two primary schools and Academies. Its leader has been elected elder and also has permission to attend the theological seminary. For the past six months they have conducted two very interesting Sunday Schools for non-Christian children, with an attendance of about 200 in the two schools. The head teacher in the girls' church school recently made a very handsome embroidered banner, it will go to the boys or girls according to the numbers they bring in respectively each Sunday.

Besides, the local evangelistic campaigns in each church on the night of the pastor's visit, there were four special efforts made at the time of the circuit classes. At these four classes there were a number who made a definite decision to start the Christian life. At the close of the Kim Chun class there were three or four hundred in attendance each evening for four days. Here we had the satisfaction of helping several new believers to offer their first prayer.

Last year the most strategic unevangelized center in each helper's circuit was selected and a special effort made to get a church started. Last year we reported a good group with a five *kan* church building in one of these points. Throughout the year an effort has been made to do the same for the other three points, and while we can not yet report a group started, yet Sabbath services have been held in two of the remaining three points by having Christians from the neighboring churches come in and inviting the local people also. The circuits have contributed monthly the services of their helper, arranging for him to visit said point taking with him one or more Christians from the nearest church. The helper and the colporteur in the Chi Rai circuit have been especially energetic. They have interested a city woman to coöperate with them in the purchase of a building in the Upnai, in order to have the colporteur move there and so start up a group about himself. She has given 50 *yen*, for this purpose. After two or three years we plan to sell this building and move the colporteur or another man to another point and so keep this fund as an endowment for starting churches in strategic points. Helper's salaries have increased 25% and we are making every effort to have them keep their records clear and their engagements promptly. The Sung Ju circuit suffered a severe loss two years ago in the death of its elder-elect helper from which it has not yet recovered. This Spring the leaders' meeting decided to make a last year's deficit on helper's salary a first call on this year's funds and then put on two of their own leaders, each to give half time and take care of half circuit and to divide the balance of the money together with a little mission money among the two men. To this the men agreed altho' the sum did not amount to half the salary. The plan seems to be working well, one of the men having already accomplished a transformation in one of his groups. He used to be "a publican and a sinner" and when tendered the office he was much moved as with bowed head he replied, "I have no word to express my feelings that you have asked a sinner like me to undertake this work." Two of my helpers are attending the Theological Seminary at Pyeng Yang. The volunteer helper substitutes have done good work, visiting the churches at least twice. There are nine churches in one circuit and ten in the other. These have done the work while the regular man has gotten the pay, otherwise they could not keep themselves in the Seminary.

The Bible woman Chai Si has done faithful work and in a number of places she has been accompanied by volunteer workers from the local churches. In one place a woman by name "Pok Si" spent a week in travel with the Bible woman and we have now a strong believer in a point where we have long hoped for a church.

There are ten primary schools supported by these churches. During the year one has been temporarily suspended while one new one has been organized. My secretary has given good satisfaction and his knowledge has been a considerable help. I have taught in the men's and women's Bible Institutes and have made one trip to Seoul to attend the Bible Committee meeting. Our faithful blind Whang has at last a school for

his blind fellow sufferers. We began on April 15th, intending it to run three months. We have eight pupils two of whom are girls. They are housed for the present in a little building owned by the hospital. They are taught to read and write and to make flax shoes. The government has become interested thru Mr. Reiner and may do something to help us. We have been corresponding with the Society for Lepers in India and the East and also with the government, and while we have no report to make at this time, yet we have very good hopes for something substantial being done for this class of unfortunates. It will be recalled that our former Leper Hospital was turned over to the Australian Presbyterian Mission to superintend, as it was in their territory.

PERSONAL RETROSPECT 1913-1914.

MRS. B. W. BILLINGS.

How much I have appreciated the health, which I have enjoyed, during the past year, can only be understood after 14 weeks of enforced rest. How little I had valued the opportunity to serve, perhaps, could only be learned through some such hard experience. When at Conference, I was appointed to take charge of the Bible Institutes, which Mrs. Noble and Mrs. Morris had led to such splendid efficiency. I felt utterly unable to attempt it, but with the hearty support of all the other ladies, and the conscious presence and guidance of the Holy Spirit, we have had a glorious cycle of Bible study.

Early in the Fall, Paul and I made another trip, to Yeng Byen, and were very happy to meet the dear women, again, some of whom had walked 150 miles, over high mountains, carrying their provisions for the ten days, and, in many cases, with the little ones on their backs. I taught I Samuel to one class, and then took all of the women in the afternoon for a conference on Sunday School Teachers Training as I supposed, but I only gave the first talk. When I reviewed that lesson, I had explained that the child's actions give a clue to the child's mind illustrating by a crying baby, that when it cried there was a cause, and not always the same cause. A common sight in Korea is to see the mother when the child cries take for granted that the child is hungry and feed it, when more often it is not hungry but crying because of over eating. So in this talk I dwelt on that phase of the child's action and emphasized the need of studying the cause of the cry, and not always interpreting it as hunger. When I reviewed this and asked them what they had learned, one dear old soul said "milk." She could not remember anything else, but that had been indelibly impressed on her mind. I decided they needed mothers' talks more than teacher's training.

This year we decided to have two classes each in the Fall and in the Spring so that the country and city women could study separately. The reasons were that the classes were getting too large to do the best

work, and although it would take double the teaching force, we felt it would soon double the attendance and efficiency, both of which have been realized to some extent this year. The Fall city class numbered one hundred and twenty-five in contrast to about twenty-five the year before who studied in the general class, almost none of whom were in the first five graded classes. Both teachers and scholars have testified that there was more pleasure and profit studying separately, as their ability and previous training were more nearly on a par.

At the Chinese New Year, when previously the Koreans had spent two or three weeks drinking and loafing, the time was well employed in a mixed Bible class, one hundred and thirty-nine women and girls studying.

At the first of the year Paul and I went to Seoul to help a little in the Women's Bible Training School. We enjoyed ten days at that time so much that we went back again to meet the graduates the last of May and finish the teaching of Revelation. I was very much pleased with this class and the progress that had been made during the course, judging by their ability to study and grasp what was given them. I found what I had expected of the first year's students, that First John was entirely beyond their comprehension; but the graduates had more than satisfied me in their study of Revelation. Their testimony that Revelation was a very deep, but a very spiritual book pleased me very much.

The day following Evangelist Kim's splendid revival services, which lasted often until the wee small hours but left a greatly invigorated church, we began our Spring country class. This was pretty strenuous for the teachers, but it made it possible for some of the country women, who studied in the class, to come in for the revival services. The attendance was good and the spirit fine; a great effort was made to get them to stay for the month's Bible Institute which was begun last year, with the result that forty-seven women enrolled, more than double last year's record. They were specially bright young women and will make splendid Sunday School teachers and mothers. They studied very zealously and at the close of the month wished it might have been longer.

At the close of the Institute we had our city class but because of the epidemic of measles, scarcely a home in our churches being without a victim among children or parents, only seventy-seven studied. The police reported three thousand deaths this spring from measles alone.

Not the least enjoyable were the nine days spent in Syen Chyun, helping the Presbyterians in their class of six hundred and forty-five women. It was a great sight to see so many women in white gathered to study the Word.

I am indeed grateful to the loving Father, that He has permitted me to have this small part in these classes where the Word that has power to transform, has been so prayerfully and faithfully studied.

INTER-MISSION WORK.

J. ROBERT MOOSE.

There is perhaps no mission field in all the world in which inter-mission work can be more easily carried on than in Korea. From the day when the first ordained Protestant missionaries of the Methodist Episcopal Church and the Presbyterian Church, North, entered Chemulpo harbor on the same boat, to this good day the spirit of co-operation presided over the mission work in Korea. When a few years later the representatives of the Presbyterian Church, South, the Canadian Presbyterian, the Australian Presbyterian and the Methodist Episcopal Church, South, entered Korea they all found a hearty welcome from those who had preceded them. In the course of time the General Council of Protestant Missions in Korea was organized, the above named six Missions uniting to form this organization; the name was later changed to the Federal Council of Protestant Evangelical Missions in Korea.

This Council has been a great blessing to the work in Korea. It was here that the Union Hymnal, the Union Sunday School Literature and the division of territory originated. In this Council the workers in the various missions are brought into closer relations with one another and as they learn to know one another better the differences which separate them grow smaller. May God grant that the day may soon come when there shall be no Presbyterian and Methodist Churches in Korea but all who are now called by these names shall be united in one organization working in perfect unity for the salvation of—I was about to write Korea, but I will write—the world.

In the mean time till this good day comes we as "Laborers together with God" should do all we can to hasten the day by heartily assisting every move that has for its object the strengthening of our inter-mission relations.

In the matter of education, whether it be an ordinary school or a special school for training workers, we should unite wherever possible. This can be easily done in all stations like Seoul, Pyeng Yang, Wonsan and any other places where two or more missions are working in the same town. If any one doubts the wisdom of a Union institution in Korea let him call at the Severance Medical College and see for himself. One well manned and fully equipped hospital or school in any community will accomplish more good for the Kingdom than several poorly equipped and under-manned institutions can possibly do. Wherever there is need for such an institution and there are two or more missions working in that community they should unite and make an institution worthy the name we represent.

The cause of Christ can be greatly advanced by a fuller co-operation in Bible training work of all grades, from that done in the Pierson Memorial Bible Institute to the small circuit classes which are held in the country. It will be good for the missionaries as well as for the Korean Christians if they more fully co-operate in this work. It does a

missionary good in many ways to get out of his own little field and see what others are doing and better still take a hand in helping on the work in some other part of the great field; then in return have some one come in and help him. I am sure that most of us would love each other more if we only knew each other better.

Methodist as I am, I do not know how I could better close this article than by relating my experience. Last summer I received an invitation from the members of the Syenchun Station, Presbyterian Mission, to help in their annual class. It was with much pleasure that I accepted this invitation and was on the ground at the appointed time, to begin the work. I had heard much of these great Bible study classes in the North of Korea but I was not fully prepared for what I saw.

I arrived at the station about half past seven in the evening and went directly to the church where the first meeting of the class was being held. It was meeting in the North Church, a great building of Korean architecture and construction that will seat one thousand five hundred people. The church was fairly well filled at that first meeting and after that it was crowded with men at almost every service; women could not attend for lack of room.

When the great crowd had been divided into classes and each one had paid ten *sen* for a little badge which entitled him to full privileges in all meetings, it was found that a thousand of these badges had been sold and thus all incidental expenses for the class had been met. I would judge that there were about two hundred local men who did not buy the badge attending the study classes, thus making about twelve hundred men who spent the week in Bible study. The evening meetings were given up to addresses on the general subject of Love, with one or two evenings devoted to Missions and other church interests. These evening services were attended by many men and boys who did not attend the study classes. At one of the meetings a collection was taken for the Koreans who were suffering because of famine in Manchuria and Sye Kan Do. When the cash was counted it amounted to something over eighty *yen*, this did not include the offering of the foreign missionaries who made their contribution separately. I had two classes: the one of the most advanced men in the class, about fifty; we studied the Psalms and I tell you we had a good time. The other class was made up of about two hundred men, mostly leaders in the local churches which they represented; we studied Ephesians and some of us at least got some of Paul's meaning when he talks to us about "sitting together in heavenly places."

Sunday was a day not to be forgotten. You remember I am telling my experience and so am not trying to tell all about the other people and the meetings that were held in both the churches. By the way, there I saw something new under the sun; two great Presbyterian churches not three hundred yards apart and for no other reason than the fact that one was not large enough to accommodate all the people who attend church in that community.

On Sunday afternoon there was a communion service in both of

these great churches. Only men who were communicants met in the North Church while women and believers who were not communicants met in the South Church. It was my privilege to preach to the men, about twelve hundred of them, and then join in the communion of which (I think) every one partook. I never saw any thing like it before—twelve hundred men gathered about the Lord's table thereby witnessing their faith in the power of His shed blood to save from sin.

Now in conclusion I want to say that I am glad I went to assist these brethren in their work. I trust that I was in some measure a blessing to them and I am quite sure they were a great blessing to me. My work has not suffered in the least because of the time given to that part of the common vineyard and I am sure that the more time we all devote to inter-mission work the more speedily will the Kingdom be fully established in Korea.

LETTERS,—“THE EVERY MEMBER PLAN” OF COLPORTEUR WORK.

DEAR MR. DECAMP:—

If you are in need of material for the Field, perhaps you could make use of this letter, which is a copy of one sent to Mr. Miller. We believe thoroughly in the “every member” plan of colporteur work as well as of giving. We believe it is far better for the church to sell 10,000 gospels than for it to subscribe the salaries of the colporteurs necessary to sell that number. Setting the very low standard of one gospel per month for each believer, there would be sold in the whole country the coming year 1,380,000 gospels. This is counting baptized and catechumens only as selling.

We kept count not only of books sold, but of persons preached to as well, and found that for each book sold 15 persons were preached to. Of course some were counted more than once, but if this were not true, and the whole church reached the standard set above, each person in the whole country might hear the gospel intelligibly presented the coming year.

I'm sure you will be glad to further the gospel by pushing this plan, and you are welcome to use your editorial pen on these letters any way you please to that end.

Yours truly,

JOHN Y. CROTHERS.

MR. HUGH MILLER,
British & Foreign Bible Society,
Seoul, Chosen.

Andong, Chosen, July 6, 1914.

DEAR MR. MILLER:—

We had a Bible selling campaign in our district last year with some interesting results. The germ of the idea has been growing for some years, and awaited the coming of the one *sen* gospels for full development. When we first began to itinerate here the churches would poster us with requests that colporteurs be sent to visit them. They were informed that it was not the business of colporteurs to visit churches, nor even their most important work to travel in the vicinity of churches, as the church members could do the preaching and sell the Word there. Each church member should be a colporteur serving without salary. To put a little more zest into the work we made a contest out of it, and gave banners to the churches selling the most gospels per capita in each helper's circuit. They took hold well for the most part. One school boy sold thirty gospels in one day. Two churches sold over 2,000 gospels apiece. Even old grandmothers and little girls of eight years, sold them. For some it was about the first Christian work they had done. We began last October, and reported the last of May, a few less than 10,000 gospels sold, apart from those sold by the colporteurs. This is more than our colporteurs sold in the whole year. Taking the average sales of the whole country for one month per colporteur, 147, this amounts to the work of one man for 5 years and 4 months. The average salary per month being 12.88 *yen*, the Bible Society paid last year 824.00 *yen*, as salary to colporteurs who sold the same number of books as our people sold without salary. The amount thus saved is larger than the sum of all collections and donations from the field last year. "A penny saved is a penny earned." Even so the helper's circuit which took the prize sold only 12 gospels per capita in seven months. We have less than 1/20 of the number of baptized and catechumens of the whole country, so similar work in other stations should increase your sales 200,000 without extra expense to you, and benefit the church more than colporteur work which is paid for from the outside.

JOHN Y. CROTHERS.

BREVITIES.

PERSEVERING SAINTS.

I.

ADA HAMILTON CLARK.

Hitherto, my understanding of the above phrase has been vague and unsatisfying because of the lack of any personal acquaintance with the virtue. This winter it has been my great privilege to see it illustrated in the lives of many of the women who trudged in to Chunju from all

parts of our territory to study in the Bible Institute and in the General class. Could there be anything more inspiring than the sight of a young woman with a heavy baby tied on her back, a small Testament in her hand, walking up and down at the back of the class room to keep the baby quiet, listening attentively and looking up references whenever called for, and answering correctly most of the questions asked? She not only had the young baby but had to bring two other children in order to study.

There were dear old Grandmothers, too, who with painful effort were able to write a half dozen words during the period devoted to copying the simple outlines written on the blackboard, and who because of their lack of front teeth gave the teacher more than she could do to decide whether or not they were answering correctly. They could not write and could scarcely read but they believed and can claim the promise "whosoever believeth on Him shall not perish but have everlasting life." One young girl intensely interested in copying said in a loud voice, "Will that Grandmother in front please move her head to the right so I can see," then went on industriously with her work.

The mother of my helper, over seventy years of age, said she wanted to come once more to study God's Word and to see me, and then she was ready to die. She walked 22 miles over a big pass against the advice of her family, and when asked how it was that she did not get tired as the rest of the party, she said she was not walking in her own strength but in God's.

Are not these things an inspiration to do with our might what we find to do, while it is "To-day"?

II.

N. R. SCHOLDS.

He was such a pathetic little figure as he stood in the lamplight which streamed from the open door, as we took a breath of fresh air after a strenuous time with sightseers at the prayer-meeting. His tiny, hunch-backed figure swayed to and fro; his thin, sensitive face flushed and quivered with feeling as he spoke of the church in which his heart is wrapped up. He is the leader of the Samchun Church, a church which suddenly sprang into existence, in a short time numbered nearly a hundred, and then melted away before its individual members grasped the truth and beauty of the Saviour's love. The little hunch-backed leader has held the fort bravely for years teaching the children, encouraging the three or four men and women who attend regularly; pleading with those who have fallen away, and preaching to any who will listen. Now, he says, "When will this church become? I have worked and waited so long. I used to make headbands, but now that men are wearing foreign hats so much, I have lost my trade. I am poor, and in the winter, my wife and I were so cold and hungry that we cried, but I would gladly die if this church would prosper and these people believe

on Jesus." This great longing for all honour and worship to be given to God, and this passionate yearning for souls, reveals itself to those with whom he comes into contact day by day ; many are feeling a desire to know the Power which is so manifest in this cripple's life, and God is giving us the faith to believe that his labour and love and prayers are soon to see their reward in a revival in the Samchun church. We thank God for these brave, true spirits who single-handed but with God's spirit in their hearts, are fighting opposition, superstition, and indifference, and by their love and perseverance are making those about them feel the winsome influence of Christianity. We can help them much by sympathetic, believing prayer. May we not fail to do *our* part.

CHILDREN'S CORNER.

GOSPEL TOURING WITH CHILDREN.

MRS. A. G. WELBON.

One Saturday Miss Pierpont, the four children and myself, left Andong for Pungsan. This is 13 miles only from Andong on a perfectly good road, the main road going west to the railroad. The children went two by two in Korean chairs, Miss Pierpont and I each in large chairs carried by four men. Two coolies carried our cots and food-boxes, and Halminie the old woman, was called to go with us and help with the meals and the children.

After we were all comfortably started about one o'clock, the Boy was sent ahead of the party to let the church people know that we were coming. The wind was cold and disagreeable but we were well prepared for it and the chairmen made quick time over the good road. By five o'clock we were at our journey's end. The Boy had the school-rooms cleared out and ready for us, fires started in the fire places under the floors and his charcoal fires in ten oilcans where he was making ready to get our supper. Soon our loads were in, and after the first greetings were over we set up our cots, three in the two *kan* room (8×16ft.). The children slept two on a cot and since they are used to their own single beds at home, this is their one real hardship when they go traveling, all the rest is one big picnic to them and they enjoy it. But they had promised that if I took them on this trip "they would not kick once nor complain of being crowded." Under the same roof was a one-*kan* room (8×8ft.) for Miss Pierpont, with a porch as large as the room and a little room on one side which the Boy used as a kitchen.

The school-master who received us was an imposing looking old gentleman with a long, white beard. He was much interested in seeing us comfortably settled and in making us at home in his rooms. Word was sent out that I would meet the women in the church as soon as their evening meal was over and those who had come to greet us hurried home to make ready. Then we had our supper. "What did we eat?" Eggs, shredded wheat, hot milk, bread, butter, jam and cookies. By

the time the children were put to bed the women were beginning to gather in the church close by. We studied together from eight o'clock till half-past nine. There were thirty-five women and young girls present, twenty-eight of whom were Christians and the others heathen friends.

Sunday was a lovely warm day and a busy one for all of us. Miss Pierpont and the children had their own Sunday School service as at home.

At the church, Sunday School began at nine o'clock and closed at twelve. I met with the women a few minutes before Sunday School and we had a little talk and prayer together before the classes were divided. The women who taught had made good preparation and seemed to have a very clear understanding of the lesson. At the same time the boys' and mens' Sunday School was in session, unseen but not unheard, on the other side of the curtain. The church room, by the way, is divided not only by a curtain but by a very substantially built board wall about four feet high. Above that is the curtain, up to within a few feet of the pulpit. From there to the wall, instead of the muslin curtain, mosquito netting was used through which the women folks could plainly see the speakers on the platform. The Sunday School superintendent was an able man and it was a pleasure to hear him conduct the closing exercises. It was also gratifying to see have many good answers he got to his questions from the womens' side of the Sunday School, after the men had failed to answer them.

Afternoon preaching service began at two o'clock. There was a good sermon by one of the Helpers. Then the evening service which did not close till ten o'clock. When we came out of church there were indications of rain and when I wakened at one o'clock there was a steady dripping from the eaves. Again, when I wakened at four o'clock there was a gentle but steady patter of rain drops. Well, I was responsible for getting my crowd home safely, rain or no rain, so by five o'clock I slipped out to call Halminie and the Boy. I had no compunctions about calling them early because Halminie, who had stayed in the children's room while I was at church, had slept soundly, and the Boy had not gone to evening service at all because he said he wanted a good sleep so that he might rise early in the morning.

By seven o'clock we had breakfast ready on Miss Pierpont's porch. The rain had stopped, but was making no promise not to start in again at any minute, and at eight o'clock, after a little farewell service in the church with the women, we were packed up, food bills for twelve chair-coolies, two load coolies and two servants settled and paid, and we were on our way.

This Pungsan Church is the "Mother Church" of Andong territory. It was built eight years ago before there was a single Christian in Andong city.

Since that time three country churches have branched off from the Pungsan Church and at present there are only forty women and forty-two men on the church roll.

NOTES AND PERSONALS.

A WEDDING.

Located on the heights of Yu Ka Kol, in the northern section of the city of Seoul, is a mission home just completed as a dwelling for the missionaries of the Women's Board of Missions of the M.E. Church, South, appointed to work in Seoul.

This home commands a very extended view of the city, and is centrally located for effective work among the Koreans. It is an interesting fact that the first function ever held in this comfortable dwelling was a wedding, the ladies of the home thus honoring the Scripture injunction,—Rejoice with them that rejoice."

On the night of the ninth of July, 1914, the notes of the wedding bell which hung in the parlor of this new home were heard in solemn rhythm of the ceremony conducted by the Rev. W. G. Cram which united in marriage,

MISS MYRTLE BARKER

to

REV. LYMAN C. BRANNAN,

both of the Southern Methodist Episcopal Mission. The presence of our Vice-Consul, Mr. Curtice and a large number of the members of the Mission, made it a very happy occasion. We feel that the sincere wishes and prayers of the many attending the wedding of this young couple, insure their future happiness.

Mr. and Mrs. Brannan left for their home in Choon Chun, the following morning.

The fourth resident foreigner in Kuchang arrived at the home of Rev. and Mrs. J. I. Kelly on April 10th. June 25th he was received into the church by baptism, and was called James Thompson.

On June 26th, Dr. and Mrs. Adam's little daughter Mary Elizabeth arrived in Pyeng Yang, where her parents are spending the summer.

Our Pyeng Yang community was indeed saddened by the death of little Antionette Blair. Her cheering friendliness won her a place in the hearts of all she met and made her a favorite with all of us. Throughout the spring and early summer she had not been quite strong and when her last illness came she had little power of resistance. She died July 20th of pernicious anaemia. In the early hours of the morning she slipped away very quietly and peacefully. Last spring she had passed her fifth birthday but she was unusually bright and teachable beyond her years. While she leaves a lonely home and sadness with her many friend we must rejoice that heaven is the brighter for her coming.

In the early morning of Tuesday, August 4th, Miss Susannah Edge, late of Manchester, England, first Nurse of the Norton Memorial Hospital, Haiju, entered into rest.

Engaged in work for the Master since quite young, her great desire to serve in the foreign field was gratified in March 1912, when she left England for Korea and arrived in Seoul, May 3rd, where she spent eight happy months until impelled to respond to the call for help in the medical work at Haiju, for which her previous training and work, in some measure, had fitted her. Arriving at Haiju in December 1912, she quickly became attached to the place and the people and spent nearly eighteen months in glad and self-sacrificing service.

Taken ill while on holiday in China, her one desire was to return to Haiju, where she arrived the Sunday before she passed into the Homeland. She rests on the mountain where she loved to watch the lovely view of sea and landscape and to breathe the life giving air,—“Insure and certain hope.”

“He asked life of Thee and Thou gavest it,—even length of days forever and ever.”

Rev. Thornton A. Mills, Ph.D., was installed pastor of the Caldwell Presbyterian Church, Lake George, N.Y., Thursday evening, May 7th, 1914. Concerning his own and his daughter's health Dr. Mills recently wrote,—“My daughter has gained a good deal since we came to this country, and we hope is to get entirely well again, but it will certainly take some months more, perhaps a year or two. I, myself have had a few weeks of misery with sciatica, but hope I am about through with it now.”

Ivy Hospital Training School for Nurses at Songdo, graduated three nurses last July twenty-first.

Adverse conditions induced the postponement, until next year, of the Bible study conference advertised to be held this year at Wonsan, from Aug. 2-9.

JAPANESE PUBLICATIONS.

THE KOREAN RELIGIOUS TRACT SOCIETY has decided to commence the publication of Tracts and Books in Japanese, and the first to be issued by us is a Sheet-tract entitled:—

"Spiritual Suicide" by Rev. F. Herron Smith Per 100 Price.
.18

The usual discount for quantities of this tract will be given, as is the case with our Korean publications.

We have also added largely to our purchased stock of Japanese tracts and books. The prices given below are *nett*, in every case, but we pay carriage on one yen's worth and above.

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1901	"The Power of the Cross," by N. Tamura	Per 100	.13
1902	"Napoleon's Ideas about Christ"	do.	.13
1910	"How to Worship God," by E. A. Kilbourne	do.	.14
1911	"Now is the Day of Salvation," by E. A. Kilbourne	do.	.14
1912	"A Hiding-place for Sinners," by E. A. Kilbourne	do.	.14
1920	"The Secret of a Happy Life," by G. Yamamuro	do.	.15
1921	"Turning to the Right," by G. Yamamuro	do.	.15
1922	"Power to Save," by G. Yamamuro	do.	.15
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1924	"Can I be good and How?" by G. Yamamuro	do.	.15
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1931	"The Gracious Visitor," by W. J. White	do.	.60
1932	"Come and See," by Prof. F. Miller	do.	.60

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1951	"The Power of Jesus," by K. Takemoto	do.	.03
1960	"Why I believe there is a God," by N. Tamura	do.	.03½
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1962	"Why I believe in the Divinity of Christ," by N. Tamura.	do.	.03½
1963	"Why I believe in the Imortality of the Soul," by N. Tamura	do.	.03½
1964	"Why I believe Man requires a Redeemer," by N. Tamura.	do.	.03½
1967	"How to Study the Bible," by G. Yamamuro	do.	.03½
1980	"The Common People's Gospel," by G. Yamamuro	do.	.10
1982	"A Destroyer of Men (Drink)," by G. Yamamuro	do.	.12
1984	"What Noted Men think of Christ," by M. Uemura	do.	.13
1987	"Helps to Holiness," by S. A. Brengle	do.	.20
1989	"Experimental Christianity," by G. Yamamuro	do.	.25
1994	Scripture Scroll (for one week, in colors)	do.	.30
1996	"Marked New Testament"	do.	.50
1998	"Annotated New Testament" Paper.	do.	.30
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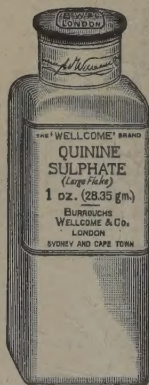
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